

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

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For the Christian Secretary.

Motives of War.

The feelings which led England into the war of the American Revolution, have been variously discussed,—by no one, perhaps, more ably and impartially than by Prof. William Smyth, of Cambridge, England.—The reader of that account cannot fail to perceive that the most beneficial, enlightened policy for a government, is that which accords with the high principles of the Christian Scriptures. The following summary of the course of England at the Revolution, is taken from the second volume of Smyth's *Historical Lectures*, written in 1811. After alluding to the triumphant peace of 1783, he thus continues:—

"All Europe is jealous of our present, and apprehensive of our future prosperity; and this happy state of things no sooner takes place,—America and ourselves are no sooner in a situation to enjoy, and urge to the utmost the prosperity of each other, than what is the consequence? A resolution is formed to draw a revenue from America by the authority of the British parliament, which revenue, however small on its first introduction, might afterwards, when the precedent was once established, be increased, as it was very obvious, to any extent which the same British parliament might think proper. When this measure is resisted, troops are sent from England to insist upon obedience. The sword is actually drawn; from year to year, the contest is maintained; our rivals and enemies at length openly join the cause of the Americans, and the result of the whole is, that after a bloody and most perilous struggle, we are obliged to acknowledge the independence of our colonies, and be very well satisfied that we have been able to support our own national consequence against the world. But what solution are we to produce for such miserable infatuation in the most enlightened nation on earth at the close of the eighteenth century?"

"Among the causes of such unhappy effects, I will offer such as have occurred to me. I will mention those that were natural and not discreditable to us, then those that were discreditable.

"Of the first kind, then, was a general notion in the English people that their cause was just. The sovereignty was supposed to be in the parent state; in the rights of sovereignty were included the rights of taxation. The Americans, therefore, when they resisted the mother country, were considered on the first account as rebellious, and in the second, as ungrateful.

"In the last part of the subject, I may appear to some only an advocate of the American cause. I am not so; but I am anxious to show you the unpardonable mistakes of the statesmen and people of Great Britain, that you may be the better able to avoid such mistakes yourselves.

"The first of the causes that were discreditable to us, was, I think, a deplorable ignorance or inattention to the great leading principles of political economy. The result was an indisposition to listen to the arguments of those who laid down and explained the proper manner in which colonies might become sources of revenue to the mother country, not by taxes and tax-gatherers, but by the interchange of their appropriate products."

"Thus in opposition said Mr. Pitt:—'The profits to Great Britain from the trade of her colonies, through all its branches, is two millions a year. This is the price that America pays you for protection; and shall a miserable financier come with a boast that he can fetch a peppercorn into the exchequer to the loss of millions to the nation?' The Americans have not acted in all things with prudence and temper. They have been wronged; they have been driven to madness by injustice. Will you punish them for the madness which you have occasioned? Rather let prudence and temper come from this side:

"Be to their faults a little blind;

"Be to their virtues very kind!"

My opinion is, that the Stamp Act be repealed, absolutely, totally, and immediately; that the reason be assigned, because it was founded on an erroneous principle."

"Secondly, A very blind, and indeed disgraceful selfishness, in the mere matter of money and payment of taxes; this was another cause discreditable to us.

"It was hence that the country gentlemen of the House of Commons, and the landed interest of England, had actually the egregious folly to support ministers in their scheme of coercing America, from an expectation that their own burdens, their land-tax, for instance, might be made lighter,

"Thirdly, An overweening national pride, not operating in its more honorable direction to beat off invaders, but in making us despise our enemy, vilify the American character, and suppose that nothing could stand opposed to our good pleasure or resist the valor of our fleets and armies.

"The general expectation at first was, that the colonies could make little real resistance; that a few well-disciplined regiments would speedily humble them in the dust. Only be firm and resolved, said Lord North, and obedience will be the result.

"Fourthly, Very high principles of government; a disposition to push too far the rights of authority; to expect the duty of submission to the laws, without much inquiry into the reasonableness of their enactments. These high principles operated very fatally."

On the contrary, Mr. Burke:—"No way is open, but to comply with the American spirit, as necessary, or, if you please, to submit to it as a necessary evil. It is not what a lawyer tells me I may do; but what humanity, reason, and justice, tell me I ought to do."

"Fifthly, A certain narrow vulgarity of thinking on political subjects; philosophic principles were disregarded, while the most common-place declaimer was applauded, and decided the different issues of disputes."

"Magnanimity in politics is not seldom the truest wisdom."

"Such were, I think, the causes (discreditable to us) which may be said in a general manner to have led to the destruction of the British empire in America, as far as the legislators and people of England were concerned.

"During the first half of the year 1776, the war was, it seems, in England, not unpopular. National rights were supposed to be invaded; national borders, it was expected, (judicious expectations!) would be alleviated. The expenses of the contest were not yet felt; and the hospitals and fields of battle were at a distance. . . . The war was considered as unavoidable, and almost one of self defence."

Passing over the remaining views of this transatlantic writer, as remarkable as they are correct and reasonable, another extract shall close:—"As a conjecture, though an obvious one, I should say (though I cannot allude to what may be said of a contrary nature) that the great event to be expected, is that this empire should break up into two or more independent states or republics, and that at some distant period the continent of America may be destined to exhibit all the melancholy scenes of devastation and war, which have so long disgraced the continent of Europe."

VOCAL.

Life and Religious opinions and Experience of Madame De La Mothe Guyon; together with some account of the Personal History and Religious opinions of Fenelon, Archbishop of Cambray. By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College. Hurdner.

A short time since a work was announced with the title of "The Interior or Hidden Life," by Prof. Upham, and no one can read the present work without perceiving an intimate relation between the two. Either "The Interior or Hidden Life" was suggested by Madame Guyon's life, or the latter was written as an exemplification and illustration of the former.

The biography of Madame Guyon is one of intense interest. It introduces us to a class of persons, and to a nation with whose religious history we are comparatively but slightly acquainted; moreover the style of the narrative is charming. Prof. Upham is known to the public principally as a writer on intellectual and moral philosophy.—The accuracy and discrimination which is requisite for such writing is plainly perceptible in its effect upon the present work, and constitutes not the least among many of its good qualities. There is one other incidental value to the work worthy of notice here. It is often a subject of painful reflection to the christian heart that the world should so long have been deprived of the light of the pure gospel, through the influence of Popery. From the corruptions which have been exposed, within the bosom of the Romish church, we have almost concluded, at times, that there could be no such thing as real christianity within her pale. This thought has undoubtedly been carried too far. True, her superstitions and her deadly errors have tended to repress the life of the soul, but many within her borders have hungered and thirsted after righteousness, and have been filled.—We are struck in the perusal of the *Life of Madame Guyon*, with the great number of those with whom she came in contact, of the prelates, priests and laity, whose lives and actions bespeak the true christian.—How pleasant is it to think that in spite of the trammels which men have devised to impede the access of the soul to God, there have yet been thousands who through faith inherit the promises.

Madame Guyon was born in Montargis, France, the 13th of April, 1648. Her father bore the title of Seigneur de La Mothe Vergonne. Born in the bosom of the

Roman church, she was at the early age of 2 1-2 years placed, for instruction, in an ursuline seminary, in Montargis, and at the age of 4 years was removed to another order, the Benedictines, who had established themselves in her native place. "Here I saw," she says in the account of her life, "none but good examples. Young as I was I loved to hear of God, to be at church and to be dressed in the habit of a little nun." Says her biographer "She appears at this period to have received some religious ideas. The idea of God was so far developed to her opening but vigorous conceptions, that she inwardly and deeply recognized his claims to her homage and love."

She resolved to lead a religious life, and one day having with less prudence than frankness remarked in the presence of her older associates that she was willing to become a martyr, they resolved to test her sincerity, and persuaded her "that God had suddenly but really called her to the endurance of that martyrdom for which she had exhibited, and professed a mind so fully prepared. They found her true to what she had professed, and having permitted her to offer up her private devotions they conducted her to a room selected for the purpose, with all those circumstances of deliberateness and solemnity, which were appropriate to so marked an occasion. They spread a cloth upon the floor upon which she was required to kneel, and which was destined to receive her blood. One of the older girls then appeared in the character of an executioner, and lifted a large cutlass, with the apparent intention of separating her head from her body. At this critical moment, overcome by her fears, she cried out, that she was not at liberty to die without the consent of her father. The girls, in the spirit of triumph, declared that it was a mere excuse to escape what was prepared for her. And assuring her that God would not accept a martyr one who had not a martyr's spirit, they insidiously let her go. This transaction, which was cruel in its application, although it probably originated in thoughtlessness more than in unkindness, had a marked effect upon her mind. Young as she was, she was old enough to perceive, that she had been tried and found wanting. Those religious consolations which she had previously experienced, departed."

"Her conscience reproached her, that she either wanted courage or faith to act and to suffer, under all circumstances and without any reserve, in the cause of her heavenly Father. It seemed to her, in the agitation of her spirit that she had offended him, and that there was now but little hope of his support and favor. Thus, as in many similar cases, the religious tendency, unkindly crushed in the very bud of its promise, withered and died."

There is much of interest in her experience from this early age up to the time when she dates her real conversion. "She formed good resolutions. She seems to have been conscious of sin. She had a degree of inward consolation."

The infinite mind, no doubt, beheld and sympathized in the anxiety which she felt, and in the efforts she made. God is not indifferent, he never can be indifferent, to those who strive to enter in. He numbers all their tears; he registers all their resolves; how can it be otherwise? If the state of mind be that of true striving after God, he himself has inspired it. Has he no feeling, no sympathy, for his own work?" But these feelings wore away, and at the age of 15 we find her in the French capital, moving in the highest circles. Louis the 14th was then the reigning sovereign of France.—A man of great energy of will, in whom there was a reigning desire to make France great, and himself the centre of her greatness. Immense sums were spent for enlarging the public works, and for beautifying the city. All France felt this influence. Pride, pomp, vanity, were the ruling passions of the day. What wonder then that Madame Guyon was led away by the same spirit. In after life she speaks of this period of her history as one in which her "vanity increased." Beautiful in person—of great intellectual endowments, she was exactly fitted to make an impression on her entrance into Parisian society.

At this period she was married in accordance with the wishes of her parents rather than her own, to M. Guyon, a man of great wealth and rank, some 22 years older than herself. It proved an unhappy alliance.—In reference to this her biographer says:—"She was placed by her marriage in a wrong position; a position untrue to the structure of her mind and unfavorable to her happiness. Nothing else could reasonably have been expected from an arrangement, in which so little regard had been paid to the mutual relations of the parties, in respect to years, early habits, and mental qualities. When considerable unhappiness is experienced in married life, it naturally implies a very considerable diversity in the relative situation and in the character of the parties. But this is not always the case. Sometimes a little diversity in views, and a little want of correspondence and sympathy in feelings, furnishing occasion for an irritation

which is not great, but constant, may be the means of very seriously embittering life."

Soon after this we find her again anxiously inquiring the way of salvation, and she was induced to apply to Father La Combe for instruction. She related to him her exercises with entire frankness. After a silence of some minutes he said to her, "Madame your efforts have been unsuccessful because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find him."

Says her biographer, "These few words, somewhat singular in the mode of expression as they are, convey the great principle, that religion does not, and cannot consist in outward doing—in a mere round of ceremonial duties. But, on the contrary it is inward, in the sense of having its seat in the heart's affections, and in accordance with the great scriptural doctrine, that the just 'shall live by faith.'" Madame Guyon says of the effects of this conversation:—

"Having said these words the Franciscan left me. They were to me like the stroke of a dart, which pierced my heart asunder. I felt at this instant deeply wounded with the love of God; a wound so delightful, that I desired it might never be healed.—These words brought into my heart what I had been seeking so many years; or rather they made me discover what was there, and which I did not enjoy for want of knowing it. Oh my Lord! thou wast in my heart, and demanded only the turning of my mind inward, to make me feel thy presence. Oh, infinite Goodness! Thou wast so near, and I ran hither and thither seeking thee, and yet found thee not." From this time forth Madame Guyon sought happiness in serving her divine Master.

Wherever she went, into whatever company she was thrown, she carried her religion with her. But it was long before she, contrary to her first hopes and expectations, found that there were remains of sin within her. Again she consecrated herself body and soul to Christ. She sought entire sanctification, believing that where but little is sought, but little is given, and also that where much is sought much will be obtained, she endeavored to conform every act and emotion to the will of God.

"From this day, this hour if it be possible, I will be wholly the Lord's. The world shall have no portion in me." Such was her solemn determination,—says her biographer, "She gave herself to the Lord, not only to be his in the ordinary and mitigated sense of the terms, but to be his wholly, and to be his forever; to be his in body and in spirit; to be his in personal efforts and influence; to be his in all that she was, and in all that it was possible for her to be. There was no reserve."

In this connection our author further remarks, that "She not only desired to be holy, but she resolved to be holy. Her will was in the thing. And here is the great difficulty in the position of many religious men at the present time; they profess to desire to be holy; and perhaps they do desire it—they pray for it, as well as desire it. But after all, it is too often the case that they are not willing to be holy. They are not ready by a consecrating act, resting a deliberate purpose to place themselves in a position, which they have every reason to think, will, by God's grace, result in holiness." From the time of the second consecration spoken of above, Madame Guyon's life was one continual series of labors, in the cause to which she had devoted herself. Bishops, priests, monks, courtiers, and persons in the humbler walks of life received her religious instructions. Wherever she went, multitudes flocked around her for instruction, and vast numbers dated their espousals to Christ under God, to her example and influence. So great was the commotion aroused by her efforts, that the king caused her repeated imprisonment.—But in prison she was not inactive. Her pen was constantly employed. Her correspondence was always extensive. She wrote upwards of 40 volumes, mostly while in prison.

Fenelon, archbishop of Cambray, and tutor to the children of Louis XIV., was persecuted in consequence of having written in defence of Madame Guyon's doctrines, on "Pure Love;" or Christian perfection possible in this life.

The chapter devoted to Fenelon is one of the most interesting and eloquent to be found in English literature; and if our author has not overwrought his character, for strength, symmetry and Christ-like beauty, it is only second to that of his great Master. Whatever conclusions may be drawn as to the tendency of some of the doctrines taught by Madame Guyon, no christian can read her biography without feeling, as those with whom she came in contact, felt, that she was a temple of the Holy Ghost, and without resolving to imitate in some measure her zeal and devotion.

L. H.

KINDNESS.—No man hath measured the power of kindness, for it is boundless; no man hath seen its death, for it is eternal.—In all ages of the world, in every clime, among every kind, it hath shone out a bright and beautiful star—a beaming glory.

For the Christian Secretary.

Life.

Truly it has been said, that "life is a strange and checkered scene," and who that has felt its realities, has not been led to exclaim, How strange! The poet and the prose writer have often described it, but they do not all agree,—some speak of it as one smooth sea of joy, of blessed and undisturbed realization, for the most part, though all acknowledge that disappointment and sorrow will sometimes come.—Others, in a different tone, tell of bitterness and gloom, of trial and suffering, with only now and then a ray of illuminating joy. But neither of these are universally correct. Life is not the same to all,—all do not equally enjoy its pleasures, nor partake of its sorrows. Though the same merciful Father rules over the universe, yet he has seen fit to bestow upon his creatures in different measures of his blessings, and as upon the fair face of nature, there are spots where the genial rays of the sun never come, nor the balmy dews never descend, even so there are those in the human creation, who seem never to receive the blessings that heaven sheds so copiously upon the paths of others. But in this we may find no cause for complaint. God, in his infinite wisdom, knows what is for the best good of all his creatures. But though there is much of bitterness in life, there is often much that is only imaginary, not real, that has no true foundation. Many who are sighing over their afflictions and deprivations, if they would give their minds for a few moments to consider their blessings, the thousand gifts from the bountiful hand of the Father of mercies, would forget their complainings, and a song of praise would break forth from their hearts! Oh! how many, how delightful, and how sweet are the bounties and blessings of Providence. In every thing the grateful heart may find pleasure, whether he look abroad over the face of nature, and behold its varied and sublime, its wide spread and enchanting beauty, or whether, in the frailest flower that lifts its lowly head, he examine the minute, and yet exact and perfect works of God. Whether his eye strives to search a universe, and his imagination to conceive the wonder and the magnitude of the worlds on worlds that are scattered through infinity, or whether with the aid of microscopic power, he study the animalcule inhabitants of the drop that trembles upon the pendant leaf; in all, there is a rich fount of pleasure, sealed, it is true, to those who have no desire for its pure enjoyments, and who possess not the true key by which to unlock its treasures, but which the humble and happy heart may find, and with no restraint, have his soul in its delightful and exalting pleasures.

There is happiness to be extracted from every thing about us. The want of it is felt only from inability, or rather indisposition, to seek for its sweets. But if the soul be at peace with its Maker, and filled with love for all his works, which will universally be the case when the heart is the residence of the Spirit, then the joys and pleasures will be easily discovered, and enjoyed with a keen relish.

The cause of much of our unhappiness is the misemployment of the precious time allotted to us, and the wrong direction of those noble faculties which were given us for a higher purpose than to expend in earthly and groveling pursuits. When we consider life in relation to Eternity, and endeavor to conceive the momentous consequences that hang upon the conduct here,—when we remember that we are now to decide our endless and unchangeable destiny,—that here we commence a life that will never end, and that that life must be either one of bliss or woe,—there is enough in the thought to arouse the most stupid to action. Then the petty sorrows and trials that before appeared like mountains, dwindling into nothingness. If we make it our constant aim to spend the hours of life in such a manner that in a joyful future we may look back upon them with rapturous delight, as the starting point where we were enabled to take the right course; if we make this our chief concern, though we must inevitably meet with difficulties, we shall ever find vastly more reason for thankfulness than for complaint.

West Springfield, Aug. 1847. M.

Personal and Spiritual Religion.

What gives to religion its character and authority, all must admit, is the spiritual development of its active and saving principles, and the application of its truth and power to the heart. The mere profession of faith in its doctrines is not enough to secure its full and saving advantages. It is a powerfully active instrumentality. It brings to its recognition and under its control, in order to work out the splendor of its achievement upon the heart, everything moral in sense, and powerful in faith. It will be supreme in its control of the affections. Man must obey, and must be willing to yield himself the ready captive of its supremacy. What also, it demands, must be given. What it says, is eternal authority. No appeal is ever allowable from its decisions. When thus admitted

and accommodated, it becomes at once the power of God and the wisdom of God.—Then the passions hold a pleasing reign, while love inspires the breast. All within is in harmonized and beautiful operation. The mind, its will, sympathies, and affections, finds its pleasing attraction towards what is pure and good. O, what is religion, aside from its personal and spiritual instrumentality? It has no glory unless its image is reflected upon the heart, and no beauty unless developed in the actions of life. Otherwise, it is bondage of the worst kind. A wavering, half-settled purpose yields none of the peaceable and happy fruits of righteousness. Readers you must give an account, look well to the foundation of your hope. Be persuaded of the reality and power of your religion, and nothing in this or the coming world shall be permitted to disappoint the pleasing realization of your fondest anticipations.

The Ministry.

Who can calculate the amount of evil which is occasioned by the unfaithfulness of ministers in this enlightened and Christian land? In the contemplation of it we are at once lost in a maze of infinity upon infinity. The reward of fidelity is great, infinitely great, while the responsibility thus voluntarily assumed by every minister is enough to make an angel tremble. In the midst of a people constantly sinking into the grave, with their accounts sealed up for the judgment day, incessant prayer, watchfulness, and labor are necessary to enable him to clear his skirts from the blood of souls.

The pulpit is the place of his greatest efficiency, and demands his most strenuous efforts. "He that hath my word, let him speak my word faithfully; which is the chaff to the wheat, saith the Lord." A sermon is to be appreciated by its tendency to do good, and not by the amount of talent which it displays. Learned disquisitions, founded on portions of scripture, may be inappropriate and unedifying as religious exercises, and more suitable for the Lyceum than the pulpit. On the other hand, an audience is sometimes drugged with a discourse hastily thrown together, without method, thought, or interest, and tending rather to lull them asleep than to impart any salutary impressions. In neither case is the gospel preached.

Every minister of the gospel should come up at once to the gospel standard of holy living and ministerial fidelity. It cannot be expected that he should elevate his people to a higher degree of holiness than what is apparent in his own life and character. And indeed, seldom will this be attempted. "Thou that teachest another, teachest thou not thyself?" He cannot make full proof of his ministry unless he constantly strives for the highest attainments in the divine life. Paul charges Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." And it is proper and customary to charge ministers in the same manner at the present day, hereby merely recognizing the obligation previously laid on them by the great Herald of the church. It would be well that they should frequently compare their lives and labor with these requirements of their divine Master, not "measuring themselves by themselves and comparing themselves among themselves, as the manner of some is."

Is it not high time for both pastors and people to awake out of sleep? "Say not ye there are yet four months and then cometh the harvest;" "lift up your eyes and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal."

—Religious Herald.

Wishing to be a Christian.

There is no virtue in this. Many have contented with merely saying—"I wish I were a Christian." That may be true;—And yet you are not a Christian. Ten thousand things which we wish to do, we yet on the whole choose not to do. God's requirement is—"Choose ye this day whom ye will serve." You want to be a Christian perhaps. But do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other "want" which interposes to prevent?

What we choose to do, we do, unless external circumstances absolutely prove it.—Choice leads to action by a natural necessity, if action is possible. Hence the law of God, although it lays its claims primarily upon the heart, with perfect justice requires, in all ordinary cases, such external actions as correspond to right volition.—Morning Star.

Never was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been taught to say, *Though he slay me yet will I trust in him.*—Cecil.

Next to the merit of doing right, is the atoning for doing wrong.

According to statistics there is \$18,000,000 worth of printing paper manufactured in this country every year.

Christian Secretary.

HARTFORD, FRIDAY, AUGUST 20.

The Religious Herald.

The last number of this paper has an article on Close Communion in its editorial columns, over the signature of "M." which for low, vulgar abuse, bitter invective and destitution of argument, surpasses anything that we have ever seen in the columns of a religious paper. That the organ of the Congregationalists of Connecticut should stoop so low as to admit such a communication into its columns is a matter of surprise, and can only be accounted for by charitably supposing that the gentleman who for several months past has to a certain extent presided over its editorial department, has withdrawn, and that the paper is now without an editor, and open to every one who is willing to contribute for its columns.

The article in question professes to be a reply to certain editorial remarks, and a communication in the Secretary, and had the writer confined himself to his subject, we should have "left him alone in his glory." But instead of this, he steps aside, and directs his attack upon the entire denomination; and endeavors by an attempt at wit, to draw a line between the Lord's table and the communion as administered by Baptists. He first accuses us of "laboring ardently to defend the peculiarity of that sect which excludes Christians of other denominations from the Baptist communion table;" but instead of answering the remarks in our paper, he says, "In our personal conversation with Baptists, they affirm that it is not close communion but 'close baptism' for which they contend," and then tries to prove that it is the "cross of immersion" as he styles it, and not the cross of Christ, that makes so many proselytes to close communion. With this writer's personal conversations we have nothing to do, and no one but himself can tell what bearing they have upon us.

Again he says: "In the Baptist vocabulary, baptism signifies immersion." And without immersion they admit no one to their table. This is the wall they erect around themselves when they spread what they call the Lord's Table. The emphasizing is his own. Such sneers as these will prove in the end more injurious than beneficial to the cause which the writer is attempting to defend. But if he really believes that the communion as administered by Baptists and the Lord's table are essentially two different things, why does he find fault with their close communion?

In referring to our remarks upon baptismal regeneration he says: "We hold to no regenerating influence in baptism—the mode which the Secretary here discovers in the eyes of others, is wonderfully magnified and distorted by some obstruction in its own vision." We never accused the Congregationalists of holding to baptismal regeneration; the writer must have got his ideas from "personal conversation" with somebody else. We would thank him, however, to tell us what effect baptism (if sprinkling a child's face is baptism) does produce on the mind of an unconscious infant.

Next comes a piece of information. "The Greek word which is rendered baptism in our Bible, simply means to cleanse or purify, without reference to the agent (whether affliction, water, fire, the Holy Ghost or any other purifier) or to the mode (whether by fusion, infusion, scouring, dipping, or sprinkling). Religiously it is applied in our translation to sprinkling most positively in numerous instances—while the scriptures contain not one case of undisputed baptism, as a religious ordinance, by immersion." This, certainly, is information which we suspect the writer must have obtained where he did certain other information, by "personal conversation," for if he had taken the trouble to inform himself correctly, he would have found that the Greek word baptism is simply transferred into our Bible, and not translated. That "it is applied to sprinkling most positively in numerous instances," is another piece of information, which, if derived from any other source than "personal conversation," we should be happy to see sustained by proof. Such barefaced assertions will not pass for truth in these days.

He next informs us that in a practical trial, Congregationalists and other evangelical denominations including a respectable body known as Free Will Baptists, have never experienced the difficulties to which we alluded as being incident to open communion. Whether this is so or not, we are unable to say; but we know that the principle fully carried out, must include Roman Catholics, Universalists, Unitarians and other religious denominations.

In replying to our correspondent "H. E." he says he shall endeavor to profit by the advice of Solomon, "lest he be wise in his own conceit," and relates a very silly anecdote which no gentleman would be guilty of relating. If comparing Baptists to swine is in harmony with this correspondent's feelings, we are willing he should enjoy all the benefit he can derive from it, but we are sure that no true Christian would ever indulge in such scandal.

In closing, he says: "Our brethren of the Secretary for some time past, have manifested a very commendable spirit on controversial topics, and we are sorry to see them departing from it." We are abusing the whole denomination to which we belong, and striving with all the ability he possesses, in the way of wit and blackguard, for there is no argument about him, to make it appear that the communion of the Baptists is not the Lord's table, he calls us "Brethren," and if we can credit him, he is sorry to see us engaging in controversial topics. "We have heard the old adage—'Satan rebuking sin,' but it can hardly be supposed that he took the opportunity to do so while he was actually engaged in the very act of transgression himself." But even with the profession of friendship on his lips, the writer cannot close his communication without evincing still further the contempt (for we can call it by no milder name) he feels for us, so he places us among the unbelievers after this fashion:—"When our Brethren come to think less of the cross of baptism, and more of the cross of Christ—less of outward baptism and more of the baptism of the Holy Ghost, we trust they will not only cease contending with other sects about immersion, but be ready to admit to the Lord's table all who 'Love the Lord Jesus Christ in sincerity.'"

Perhaps we have bestowed more attention to this communication than it deserves; and were it not for the fact that it makes its appearance under the editorial head of the Congregational paper of Connecticut, showing that that paper is willingly lending all its influence to spread such low abuse of a respectable denomination of Christians, we should have said less.

Death of Rev Mr. Bullard.

It has again become our mournful office to record the chastening of the Lord, in the sudden removal by death of another beloved missionary. The Rev. Edwin B. Bullard, late of the Sho Karen Department of Maulmain Mission, died at Maulmain, of cholera, April 5th, after an illness of thirty-six hours.

The news of this distressing event has but just reached us; and we hardly dare give utterance to the feelings which burden us. God has smitten, and who shall heal? He has brought us down to the ground, who shall lift up? We are ready to say, as one of the missionaries has said, "The loss we have sustained, is all but irreparable. The mission could hardly have sustained so rude a shock in the removal of any other individual." Yet it is God who has done this; "in judgment has He done it," as writes the desolate widow; but "in righteousness also, and in loving kindness, and in mercies."

The particulars of this unlooked for and peculiarly painful bereavement and the causes that led to it have been communicated in a letter from Mrs. Bullard, written at some few days' interval after all had closed. It appears that Mr. and Mrs. Bullard had returned from the jungles about two weeks previous, in order to complete their preparations for residence, &c., during the ensuing "rains." The house erected for them on the new Sho Karen compound was still unfinished, and the chapel and houses for the Karens were yet to be put up. To the execution of this work Mr. Bullard now gave himself with his accustomed ardor. "He seemed intent on doing the work before him, and doing it all. Feeling most deeply the embarrassments of the Board, he was all anxiety to avoid expense. And with this end in view, he braved the burning sun to direct the workmen, purchase and raft the timber, &c., till nature overtaken sank in the unequal effort. The first premonitions of disease were felt by Mr. B. on Thursday, but as they readily yielded to medical treatment, occasioned no very serious alarm. It was not till Sabbath evening that they assumed their more definite and fatal character. A physician was hastily called, but spasms had now commenced, and nothing could give relief. We continue the narrative in the words of Mrs. Bullard.

"As I saw death in such a hideous form staring us in the face, with his mighty arm raised to strike the fatal blow—to separate from me my very life—my eyes dimmed, and I sank almost breathless by his side. But the groans of the sufferer aroused me, and again I sprang to his relief. We felt that now was no time to weep—no time to mourn—but that the few moments he had to live we must comfort and soothe him through the dark valley. Embracing him, I said, 'This is the cholera, and we fear you will die.' * * * I looked very calm and said, 'I do not think this sickness is unto death; I think God will spare me for the sake of the Sho Karens, and for my family.' He then fell into a quiet sleep and rested sweetly ten or fifteen minutes—to me moments of the most intense agony—and I do believe our cries then reached the ears of the Eternal. When I attempted to pray for life, my lips were sealed, for something within me told me we must part. But when I besought God to pardon, comfort, soothe, sustain and bear him up through the deep waters, I felt like wrestling Jacob; and God in his infinite compassion heard me. Yes, I do believe the High and Holy One listened in pity to my bitter groanings—for when I rose I felt an assurance that my dear husband would have the sensible presence of his Saviour. About half past one, Dr. Kane, a skilful physician of the place, arrived, but soon after my husband turned to me and said, 'My cars ring; I shall die.' Throwing my arms around him I said, 'You are not afraid to die?' 'No,' he replied: 'then speaking very emphatically and in a louder tone he said, 'I believe I shall go to God; I believe God has for Christ's sake forgiven my sins. I trust in Him.' From the time that we felt he must die, my great anxiety was, that no fears might annoy him, but that he might have the sustaining grace of God; and at one time when I said to him, 'Though I cannot go through the dark valley with you, my dear, yet Jesus will—he will comfort you—his arms will be round about you,'—he clasped my hand and looked up so calm—so resigned—that had I had no little ones I should have longed to join him. I often asked if he died happy, and he invariably signified that all was peace.

About eight o'clock the dear brethren of the mission, all more or less unwell, having tenderly watched him through the night, were obliged to seek fresh air; a few Karens still hung around his bed saying, 'Now our teacher dies, why should we live?' We would die happy and follow him." About nine o'clock a gurgling sound was heard—we raised him up—a slight tremor—and all was over. We laid him softly down, while Mr. Birney (having come in from Anaher) gently fanned upward his immortal spirit. He lingered until half past nine, and breathed as calmly and gently as over an infant in falling asleep upon its mother's bosom. The funeral hour was appointed at four o'clock, and a large concourse assembled; but perceiving still a little warmth about his vital I could not let him take him; but watched beside him, applying restoratives until twelve at night. * * * At midnight we buried him. The kind Karens carried my two dear fatherless babes, while I, accompanied by Mr. Ranney and dear sister Lillybridge, followed the coffin through the narrow pathway leading to the mission village. Turning the corner fronting the mission house I felt my spirit sinking—no longer able to bear the gloom of that funeral night. Through the lantern's dim light we looked with eager eye for some kind form—some soothing voice—but looked in vain—no voice was heard save that of the moaning wind! Where, O where, that dear loved mission band? Ah, some were far away where my dear husband loved to be, sowing precious seed beside wild jungle streams—three others lay fainting under the withering touch of this most dread disease. Slowly we threaded the narrow streets as towards the burial ground we bore the form of him I'd loved too well. Arriving near the place, we parted, never more to meet. "Till the loud requiem of the world shall swell."

Dear sister L. took us immediately to the kind arms of Mr. and Mrs. Stevens, whose sympathetic hearts were waiting to receive us.

O, my brother, my brother, my broken heart lies bleeding in the dust—yet I rejoice to say, as did my dear companion, "Not my will, but thine be done."

My dear brother, I would not add one pang to your already over-burdened heart, but kindly bear with me if I say, I can but feel that if my dear

husband had had a companion in his labors he might now have been translating the word of God. He asked for only one for all the Sho Karens in Maulmain province—and this the churches at home denied him. But it is now too late—he cannot be called back from his cold resting place—and who, O who, will now reap in this white harvest field? Though my own spirit lies crushed and lone—tho' to me

"Life" is indeed, "a rill d' flower,
When love's pure visions fade—
A broken spell—a faded hour—
An echo—and a shade."

yet when I look round upon the dear infant church, which have been raised up in this dark land, I am compelled to turn away from self, and weep afresh over them and these perishing heathen."

Mr. Bullard joined the mission about the first of 1844, having for this purpose resigned the pastoral relations which he had for a time sustained to the Baptist church of Christ in Foxborough, Ms. The Rev. Mr. Bryant being then the only missionary to the Sho Karen tribe, and resident at Mergui, Mr. Bullard was assigned to the same department to labor near Maulmain. He was also requested to take in charge the translation of the Sho Karen New Testament.

Mr. B. was a native of Shrewsbury, Vt., and was educated at Hamilton Lit. and Theol. and Newton Theol. Institutions. He died at the age of thirty-three.

The following testimonial to his diligence and success in the missionary work we extract from a communication addressed to the bereaved widow on behalf of the Maulmain Mission by Mr. Vinton.

"From the day he entered the mission, Mr. B. was emphatically a working missionary; and he had recently made such a development of his plans for future missionary labor as to impress us all with the fact that his prospects of usefulness were second to none of our number. The importance he attached to the last command of our dear Saviour, as compared even with the translation of the Holy Scriptures, was such, that he could never be satisfied without attempting more or less in the direct preaching of the cross of Christ to the heathen. He had been in the country a little less than three years, and yet, so vigorously and successfully had he applied himself to acquire a knowledge of the Karen language, that he already began to preach and translate in a way that had awakened in us the expectation that the most interesting results would be realized in connection with his labors in both these departments. He occupied a separate and distinct field of labor; he was hard at work in that field in a way that every stroke was telling upon the interests of Christ's kingdom; and at the time of his death he stood isolated and alone in that field. The state too of the department, with infant churches connected with it, together with a spirit of inquiry abroad among the people unparalleled in its past history, is such, that any thing like a rude shock would be enough to endanger even its very existence.

Under these circumstances a more dreadful blow could hardly have fallen upon our Mission, and we beg to assure you, that we shall not cease to pray that this Providence may be sanctified to your good in particular, and to the good of the whole Mission and the American churches."—*Missionary Magazine.*

Our State Missions—Once More.

MESSRS. EDITORS.—If the discussion of our Domestic Missionary operations will serve (as I trust it will) to excite attention and awaken interest in the subject, it will not be in vain. Yet the turn which "Vinton" is giving it, is manifestly ungenerous towards our missionaries. Whatever may have been his intentions, in his last communication, I do not see how the missionaries can avoid feeling themselves directly arraigned before the public, upon a charge of inefficiency, while they cannot well appear in their own defence, without subjecting themselves to false inferences, and placing themselves in a position which I know to be contrary to every feeling of their hearts. It ought to be known that these brethren entered upon this service only at the urgent solicitations of the Board; and that without their own seeking they have been re-appointed, in accordance with the unanimous vote of the Convention, after a full consideration of the value and importance of their labors. And I do not see how a single individual who is really acquainted with the facts requisite to a proper understanding of the matter, can question their fidelity, the arduous and self-sacrificing nature of their labors, or their efficiency.

Let the reasonableness of "Vinton's" conclusions be judged by a plain statement of facts. The system of missionary labor in this State is only just beginning to be tested. Never before has it been thoroughly tried. Last year was the first year in which we have attempted properly to sustain the regular labors of two missionaries. Their labors together were not commenced until after the middle of August. Not two months had elapsed, when our senior missionary, far from home, and in the midst of services which the Board deemed highly important, was prostrated by disease. The time of his colleague was occupied in attending upon him, and for weeks it seemed quite doubtful to us all whether he was ever to rise from that sick bed. For months he remained very feeble, and even now he has not fully recovered from that attack. It has moreover been a year of great spiritual dearth through all this region. In addition to which, as stated in the report of the Board, the attention of the missionaries was much diverted from other and more appropriate duties, by the necessity laid upon them of superintending the collection of funds.—In the face of all this, "Vinton" insists upon a comparison of their success with that of our Western Valley missionaries, laboring in fields of a very different character, and under essentially different auspices, and finding, as he thinks, a balance against us as it respects conversions, &c., our missionaries are to be charged with inefficiency, and our whole plan of operations must be revolutionized!

But is the balance so much against us, after all? Let the question be answered by the present prosperity and efficiency of some of the churches in Litchfield county, where but recently all was barrenness and desolation, and where the change is the acknowledged result of a few months of missionary labor. Let it be answered in the condition of some churches in other sections, where, had it not been for the counsels and efforts of our missionaries, they probably would have lost the control of their houses of worship, if not their very existence. It would be inexpedient for the details of these cases to be given to the public, but they are facts of interest and importance.

Still further, we turn to some of the villages which "Vinton" cites as evincing the inadequacy of

our present system. Facts I think will show that it is he who is mistaken, and not the Board nor the missionaries, in reference to these villages. "Surely," he says, "churches might have been constituted in places like Wilkeson and Rockville, even if it were not a time of revival." Now the fact is, a branch of the Pomfret church has been organized for several months in the village of Wilkeson—an arrangement which no one has thought it best to disturb. But by the seasonable and unwearied efforts of the missionaries, a train of disastrous misdeeds, commenced by an injudicious and unseasonable man has been thwarted, the whole aspect of things changed, and there is now a good prospect of an efficient Baptist interest in that place. At least, if this should not be the case, it will not be for want of properly directed effort, as I think all the pastors in the region will attest.

How is it at Rockville? The Baptists residing there thought it best a few years since to unite with their brethren at Broad Brook, and a few others in the region, and a church was organized at Ellington, about half way between those two villages. The Board assisted that church for a time, until they became satisfied that the organization was premature, and their appropriations were discontinued. Recently, I am aware, the number of Baptists in Rockville has somewhat increased; but certainly, if there are sixty in the place, disposed to unite, possessing a reasonable share of ability to help themselves, and wishing assistance, they should hardly wait to be "sought out" by a missionary. They should make application to the Board; and "Vinton's" own plan proceeds upon the supposition that this would be their duty. Though I speak of our missionaries as faithful, they are not exactly ubiquitous.

Stafford Springs is another village mentioned by "Vinton" as a place for effort. But I can hardly imagine that any man acquainted with that location, and its relation to the Baptist church at Putnam Village, would advise the Board to station a minister there, under present circumstances.

Danielsonville, Rhodessville, Harrisville and other places are also referred to in somewhat glowing terms of description. But from what I know of some of them, and from the best information I can obtain from others, it is certain that he has greatly overrated their importance, population, extent of business, and their claims upon the Board. [Vinton must think that this is a great country,] remarks a friend of mine in one of those villages. He writes like a "traveler" as he subscribes himself, and I am inclined to think his journeyings must have been rather hastily performed. Some of the places referred to, it is true, are rising in importance, and the Board are aware of it; but from past experience in reference to factory villages, we should for the present prefer the labor of faithful missionaries to any other that can be employed.

In reference to our appropriations to feeble churches, let me state a case illustrating the action of the Board. Here is a church doing all it consistently can for the support of a good and faithful pastor. That pastor feels that he cannot live upon the sum thus raised, but we are informed that if the Board can appropriate twenty-five, thirty, or forty dollars in addition, he will consent to remain. Under these circumstances, when the Board become satisfied as to the facts, the appropriation is made. Is any body "insulted?"

As to those faithful and judicious pastors who contemplate leaving the State because they cannot be useful enough in Connecticut, I am hardly prepared to speak without a further knowledge of the men and their circumstances. I really supposed that about all the good and efficient pastors in this State were quite useful where they are. However, if the Board are authorized to employ more laborers if circumstances warrant it, and perhaps we may need their services. I hope they will hold themselves ready.

And now the inquiry returns, What are the advantages of "Vinton's" proposed substitute for our present system? He says it will save the salaries of the missionaries. But the money would only be paid to other men under another title, while much important work would be left undone; and then we are to superadd the salary of a *visiting Secretary*. I know not in what other States this plan has been "tested with the best results;" but so far as I am informed, missionary labor is now employed in almost every State around us. Under "Vinton's" system, either the Secretary must do quite an amount of missionary work, and be paid accordingly, or his representations of new fields would furnish no reliable basis of action; and should the Board proceed to station pastors in these new fields, (taking such men as could be obtained), the probability is that here, and there, and yonder, either the man would be found ill adapted to the place, or the place would fail to answer our expectations; the pastor must fly-and-by he turned ardent, or perhaps he will "contemplate leaving the State because he can be more useful elsewhere," and we should find that we had most effectually—thrown away our money. That our present system will prove altogether the most effective and economical in the end, is the confirmed conviction of

Yours truly,

A MEMBER OF THE BOARD.

Maine Baptist Convention.

We have received a copy of the Minutes of the Twenty-third Anniversary of the Maine Baptist Convention, held at Dover, June 15, 1847. There are thirteen Associations, three hundred churches, two hundred and thirteen ordained ministers, thirteen licentiates, and a total of 21,337 communicants in Maine. Two hundred and eight were added by baptism the past year. The various benevolent societies including Foreign, Home, and Domestic Missions, Bible, Tract, Education, Sabbath School and Anti-Slavery Societies, are duly appreciated by the Baptists of Maine. Upwards of twenty-four hundred dollars were contributed for Domestic missions, and four hundred thirty-five for Education the past year. The large number of feeble churches, scattered over the thinly populated regions of the State render the Domestic Missionary Society an object of the special attention of the Convention. The following resolutions in relation to this subject were adopted:

Resolved, That it is the duty of the Maine Baptist Missionary Society, as soon as the requisite funds can be procured, to aid every feeble Baptist church in the State, whose location affords a reasonable prospect of establishing a permanent interest.

Resolved, That it is the imperative duty of our denomination to take measures to establish churches in the many rising villages of our State, so far as practicable.

Resolved, That, in view of the spiritual wants of Maine, a larger proportion of our contributions for benevolent purposes ought to be expended within the limits of our own State.

Resolved, That the hearty co-operation of every pastor and church in the State is absolutely necessary to the successful prosecution of the Domestic Missionary enterprise.

Resolved, That, as Pastors, we will present the claims of the Maine Baptist Missionary Society to our respective churches on the Sabbath, furnishing them with information as to the wants of our State, and urging upon them a liberality adequate to its necessities.

Resolved, That the spiritual interests of the thousands of lumbermen, employed in the forests of this State during six or eight months of the year, have strong claims on our sympathies, our prayers, and our efforts.

The Secretary in his Annual Report, remarks: In expending the funds of the Society, it has been the policy of the Board to aim at permanent results, rather than to encourage desultory labors, or to relieve present necessities. To this end, they have directed their attention primarily to such destitute places, in each great division of the State, as from their population and influence, whether present or prospective, may be regarded of the first importance. In all such places, it has been their object, so far as their means would allow, to assist in permanently locating ministers of the gospel who might, with the divine blessing, lay the foundations of the work deep and broad. At the same time, interests of minor importance have not been overlooked.

Georgia Baptist Convention.

The Minutes of the twenty-sixth anniversary of the Georgia Baptist Convention, held at Savannah, May 14th, 15th and 17th, 1847, are received. They form a neat looking pamphlet of 70 pages. From the statistical table, we learn that there are 50 Associations; 1,004 churches; 59,467 members; 505 ordained ministers, and 165 licentiates in Georgia. Number of baptisms last year 4,242. These statistics are incomplete, as there are two associations and a number of churches that belong to no association, which are not reported, besides seven associations are put down as they were in 1845.

The Convention has a permanent fund for purposes of Education, of \$28,503 34. Among other items in the Treasurer's Report we notice for foreign missions, \$1,456 25. Indigent Orphan Fund, principal and interest, \$2,625 25. Domestic Missions, \$1,112 04. Indian Mission Fund, \$257 52. Bible cause, \$234 72. Many of the Associations in this State are small, numbering less than three hundred members. The statistics are incomplete as respects white and colored members. In Savannah the colored members worship in separate churches. The 1st African church numbers 1202 members; 2d do. 565; 3d do. 300.

Congregational Singing.

We see it stated in several exchange papers, that the Church of the Pilgrims, Boston, have resolved, on entering their new house of worship, to dispense with choir singing and return to the primitive mode of congregational singing. This looks like a reform the right way; and we are free to confess that we should be pleased to see the custom, universally adopted; for it is the Apostolic mode of worship.

Lowell Mason, probably the best teacher of music in the United States, delivered a lecture on this subject, at the request of the pastor of the Tremont Temple, in which he maintained that the reform is called for; inasmuch as the present mode of choir singing does not answer the great purpose for which the singing of praises to God is designed. He proved that congregational singing is practicable from the fact that it was the universal mode in the church from the beginning—until within a few years past. He had no question of its perfect success, and believed that in two or three years it would be very generally adopted.

Congregational singing may be objected to by many on account of its supposed impracticability; but we can conceive of no reason why this mode of singing cannot be maintained as cleanly as the present mode, and we believe better music would be the result were the plan adopted. A good choir will be necessary in order to promote harmony; while the usual accompaniments of concert horns, bass violins, trumpets, organs, &c., will of course be dispensed with, and an unnecessary expense thereby avoided. But suppose its costs as much to sustain congregational singing as it does for the present system, what objection can be raised on this account? No one can object to a plan that will afford the whole congregation an opportunity to unite in the worship of God. On the other hand we know of no scriptural argument that can be adduced in behalf of the present system, which all must admit is conducive of much trouble and discord in the church, by the petty quarrels that are so prevalent in choirs, and which often result in the disbanding of the choir, and as a necessary consequence the raising of a new one. Let all sing that can sing, and there will be an end to the troubles arising out of church choirs.

The Law of Church Discipline.

A mistaken notion obtains among expositors of this law—if we are not mistaken—in regard to an essential point in its requirements. This point relates to the qualifications of the "one or two more" who are required to accompany the aggrieved party upon his second visit to the accused. It is assumed that these associates of the aggrieved party, previous to this visit may be entirely ignorant as to the guilt or innocence of the accused; and hence, that their testimony before the church, in that respect, may consist in giving their mere opinion founded upon the mere statements of the parties at variance.

Perhaps the absurdity of this assumption—if it be not self-evident—may appear from a simple illustration:—
Br. A uses profane language. Br. B overhears, or is credibly informed of the offense. In either case, his duty is plain; "Go and tell him his fault between thee and him alone." But A. instead of making any retraction, actually denies the charge. What now is to be done? Why, unless Br. A can prove his charge by the testimony of at least one or two witnesses besides himself, nothing further can be done; for the rule is positive—"In the mouth of two or three witnesses shall every word be established." Besides, what right has one brother to charge another, even before "one or two" members of the same church, with an offense of which he has no means of proving him guilty?

But we will suppose B. himself to have heard the offensive language. Having failed in his first attempt to reclaim the offender, he calls upon Br. C. to assist him in the second. But, as C. is entirely ignorant of the facts in the case, his first business is to ascertain whether A. is guilty of the offense charged against him; for with what propriety can he labor to reclaim him from a wrong of which he has no evidence that he is guilty? Well, he listens to the statement of B.; but this cannot be taken in evidence, because it lacks the confirm-

ation of "one or two more." The testimony of A. whatever may be its import—is more conclusive; because every man is presumed to be innocent, until he is proved to be guilty.

Now it is evident that C. can assist no further, legally, in the prosecution of this charge; because he has no evidence that the labor itself is legal. Besides, how can he testify before the church, from such data, as to the actual guilt of the accused, as the law evidently requires him to do? Compare the law as recorded in Matt. 18: 15-18, with the original in Deut. 19: 15-20.

"But," says one, "A is supposed to be really guilty; how then is the matter to be disposed?" I answer, A. is indeed guilty; but he is not proved to be so. His duty, therefore, is to "go and be reconciled to his brother" B. before he again approaches "the altar;" but the duty of B. is the same that it was before the offense was committed.

Jons.

Missionary Items.

Rev. Mr. BRATTON, who arrived in this country a few weeks since, designs to sail for the field of his labors in the month of October. The health of Mrs. Bratton is somewhat improved by the voyage home, but a residence of two years in this country is deemed necessary to its restoration.

Rev. FRANCIS MASON, who was expected home the present season, found his health so far recovered on reaching Calcutta that he determined to return to his field of labor.

Rev. WILLIAM WOOD, of New Hampshire, Mrs. Wood and Rev. GEORGE BOWEN, of New York, missionaries of the American Board, sailed from Boston a few weeks since for Bombay, as a reinforcement of the Mission there.

A farewell missionary meeting was held at the Rowe street Baptist church, Boston, on Sunday evening last, preliminary to the departure of the Rev. Mr. ANNOTT, who was to sail for Arracan on the following Monday.

Rev. EVAN JONES in a letter dated July 12, an extract from which is published in the Macedonian, says:—"The friends of our blessed Redeemer will, no doubt, sincerely rejoice to hear that the sacred influences that have been graciously shed on our feeble labors, in past years, have not been altogether withdrawn. Our brethren have received, and baptized, since the 20th of April last, fifty-two Cherokees, on the profession of their faith in Jesus."

Rev. AMOS ANNOTT, under the American Board, wife and five children have returned to this country. Mr. Annott has been a missionary at Bombay for thirteen years.

Baptism of a Convert at Rangoon.

By a letter of recent date from Mrs. JUDSON to a female friend in this city, we learn that Dr. JUDSON, has had the privilege already of baptizing a convert in Rangoon. The letter was written on Lord's Day evening while the Doctor was gone to administer the ordinance. We have been privileged with the following passage:—"The last time the Doctor baptized was in Utica, and there were crowds of lookers on. Now the only spectator is one of his assistants; and they have gone away to a tank seldom visited. A public baptism would send us from the country, if nothing worse, in double quick step, and expose the candidate to every kind of persecution, which might even result in death. I should be very sad at the strange contrast between the present scene and that, nine months ago, but that I am too much rejoiced at there being any body to baptize." We learn also that four Burmans, with the new convert, the Doctor and his wife, make a church of seven.

Mr. and Mrs. JUDSON are no doubt greatly cheered by this early token of God's favor; but from all we learn, their circumstances are surrounded with peril, and should Mrs. J. see "the strange contrast" speedily changed, and crowds of lookers on at the next baptism, as the present monarch is an infatuated Boadist, she might be compelled, with her husband, to make a visit to the death prison of Ava. The situation seems to be full of peril, and calls for the prayers of God's people.—*Bap. Register.*

Newton Theological Institution.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Since God by his inscrutable Providence has painfully bereaved us in the sudden death of our beloved friend and brother, HARRISON CARLOS PAGE, we feel called upon thus publicly to express our heartfelt sorrow for this afflictive event. And while we would ever hallow in our memories and cherish in our lives the rare virtues of the deceased which he so constantly exhibited, as the upright and generous hearted man—the earnest and successful scholar—the pure and constant friend—the humble and faithful Christian—we would also very tenderly sympathize with his afflicted relatives, and with them bow to the wise decree of Heaven, while it has so swelled the ranks of the blest, has caused us to mourn, and has deeply smitten the Church of God on earth.

On behalf of the Students of Newton Theological Institution, J. EDWIN WHITAKER, JAMES M. SYMONDS, JOSEPH W. WARDER.

The Domestic Mission Question, once More.

MESSRS. EDITORS.—It was not my intention to trouble you again upon this question, but having seen during the past week a letter from Rev. D. D. LYON, calling in question some of the statistics in my first article, I deem it necessary to say a few words by way of correction and explanation.

It seems that at Pomfret Depot, or Wilkeson proper, there are only two factories, but at a distance of half a mile and within sight of the other village, is Rhodessville, where are four more. My informant, a citizen of Wilkeson, told me, as I stated, that in the immediate vicinity were seven or eight large factories, most of them stone, and two or three others were in progress. I had not time to verify this statement, and taking it for granted that the citizens of the village knew how many factories they had, I took it as 't was told to me.' The statement that Boston capital was employed in developing its hydraulic resources, was also made to me by a citizen of the village. Br. Lyon says that he has it on the authority of one of the owners of the factories, that it is not so. He is undoubtedly right, but my informant probably supposed this from the fact that Boston capital is so freely expended in manufacturing villages on the route of that railroad as well as in other sections. It is, after all, a matter of no great moment. The village is an important one, and I am glad to learn that Br. Lyon is laboring there with good prospect of success.

In regard to Danielsonville, Bro. L. am credibly informed by one who has been at that place for nine years, that it does not exceed one thousand inhabitants. I reply that I was informed by the respectable citizens of Danielsonville, that had resided there nearly twenty years, that it contained more than one thousand or two must be evident to every one who visits acquainted with the density of population in factoring villages.

Bro. Lyon makes the following apology:—"I am indebted to J. J. City church, of which," (says he,) I think, raised \$25,000 Mission fund, and for other benevolent objects, more than enough to make the liquidating a debt of their own of some have to my knowledge their apportion for the year to come." Now be it remembered, that I said nothing of appropriation. I merely stated the fact of this anxiety to apologize for the request by Bro. Lyon is not the strongest, why no appropriation should be made to a church able to do so much, is certainly sustain its pastor without the assistance of the Board. One of the Baptist churches raised last year \$50 for Domestic Missions, about \$500 more for other benevolent objects, paying a debt of their own of some Now according to Br. L.'s reasoning, to have received from the Board about Bro. Lyon willing to abide by such logic.

In this connection, I wish to make whether it is true that the Board have missionary at Brooklyn, a village certainly increasing in population, while none is Danielsonville, only three miles distant, population is rapidly increasing?

We regret to announce the death of HALE, Esq., proprietor and editor of the town Journal, at his residence in Elizabeth, His death was caused by lock-jaw resulting from a fall a few days since.

Mr. Hale was a native of Enfield an resident of this city, and was universal by all who knew him; but he was a fortune. In early life he accidentally of an eye, and during his residence came wholly deaf in consequence of a ease in the head. On recovering from and finding that his hearing was entirely wrote some very affecting and highly pzas which were published in the old Observer, at that time, we believe, and rial charge of the Rev. Horace Hooker extensively copied into other papers, parts of the country. The accident, lost his life, was occasioned in consequence. Standing near the rail road track in another direction, he did

The testimony of A. is more conclusive than that of B. I am not prepared to say that the latter is more correct than the former. The health of the country is a matter of great importance. The health of the country is a matter of great importance. The health of the country is a matter of great importance.

was expected home with some recovery. The health of the country is a matter of great importance. The health of the country is a matter of great importance. The health of the country is a matter of great importance.

was held at the residence of the Rev. Mr. Johnson. The health of the country is a matter of great importance. The health of the country is a matter of great importance. The health of the country is a matter of great importance.

dated July 12, in the afternoon. The health of the country is a matter of great importance. The health of the country is a matter of great importance. The health of the country is a matter of great importance.

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In regard to Danielsonville, Bro. Lyon says, "I am credibly informed by one who has been a resident of that place for nine years, that the place does not exceed one thousand inhabitants." To this I reply that I was informed by three highly respectable citizens of Danielsonville, one of whom had resided there nearly twenty years, that it contained more than one thousand or two thousand must be evident to every one who visits it, who is acquainted with the density of population in manufacturing villages.

Bro. Lyon makes the following apology for the appropriation at Jewett City church, of \$40. "That church," (says he,) "I think, raised \$25 for the Domestic Mission fund, and for other benevolent objects, more than enough to make the \$40, besides liquidating a debt of their own of some \$1300, and have to my knowledge their apportionment raised for the year to come." Now be it remembered, Messrs. Editors, that I said nothing against this appropriation. I merely stated the fact. Why all this anxiety to apologize for the appropriation? I would ask respectfully whether the reason assigned by Bro. Lyon is not the strongest possible one why no appropriation should be made to that church? A church able to do so much, is certainly able to sustain its pastor without the assistance of the Board. One of the Baptist churches in Hartford raised last year \$50 for Domestic Missions, and about \$500 more for other benevolent objects, besides paying a debt of their own of some \$1300. Now according to Bro. L.'s reasoning, they ought to have received from the Board about \$100. Is Bro. Lyon willing to abide by such logic?

VIATOR.

"In this connection, I wish to make the inquiry, whether it is true that the Board have stationed a missionary at Brooklyn, a village certainly not increasing in population, while none is stationed at Danielsonville, only three miles distant, where the population is rapidly increasing?"

We regret to announce the death of Mervin Hale, Esq., proprietor and editor of the Elizabethtown Journal, at his residence in Elizabethtown. His death was caused by lock-jaw resulting from the injury which he received a few days since on the railroad.—Exchange paper.

Mr. Hale was a native of Enfield and formerly a resident of this city, and was universally esteemed by all who knew him; but he was a child of misfortune. In early life he accidentally lost the sight of an eye, and during his residence here he became wholly deaf of a severe disease of the eye; and on recovering from his sickness and finding that his hearing was entirely gone, he wrote some very effective and highly poetical stanzas which were published in the old Connecticut Observer, at that time, we believe, under the editorial charge of the Rev. Horace Hooker, which were extensively copied into other papers in different parts of the country. The accident, by which he lost his life, was occasioned in consequence of deafness. Standing near the rail road depot, with his face in another direction, he did not see the cars till they were so near him as to render it impossible for him to get out of the way. The wheels passed over the bottom of one of his feet, injuring it so badly as to cause the lock-jaw. He leaves an amiable and affectionate wife, who has been a ministering angel to him in all his trials, and two interesting daughters. Though his exit was sudden and unexpected, he was ready to meet the great change.

ACCEPTANCE OF A PASTORAL CALL.—REV. R. R. RAYMOND, late of this city, has accepted an invitation from the Baptist church in Syracuse, N. Y., to become their pastor, and has entered upon his new field of labor.

CONFIRMATION.—We are informed that the "Bishop of Hartford" confirmed about two hundred persons at the Catholic church in this city, Sunday before last. We did not learn that there were any Americans among them.

PAMPHLETS AND PERIODICALS. BAPTIST LIBRARY, Parts 11 and 12. This valuable library, which Mr. Colby has furnished in twelve monthly parts, is completed. The twelve parts when bound will make three handsome octavo volumes of upwards of 400 pages each. The contents are selected from the best Baptist writers, and comprise a choice library—all for two dollars. We know of no other selection of books that can be bought at so cheap a rate.

LETTER'S LIVING AGE, No. 171, for sale at Pose & Bowen News Office.

WORCESTER RAILROAD.—We understand that the road will be completed in Worcester in a fortnight, and that the difficult section near Uxbridge is rapidly yielding to the large force now occupied upon it. It will probably be a month, however, before the road can be opened to Worcester.—Providence Journal.

MURDER IN LEYDARD, CONN.—A negro named George Jackson, has been arrested and lodged in the County Jail in this city, upon a charge of murder committed upon the body of an aged Indian belonging in Leydard.

Since writing the above we learn that the murder occurred on Sabbath before last, and that the name of the Indian, who was the Pequot tribe, was Edward Nelson.

We learn from Col. Morgan, before whom the examination took place, that it appeared in evidence that the murder took place at the house of an Indian woman named Betsy Squib, and that the execution of the murder was probably a quart of rum procured on that day of a man in Leydard, known as Dr. Asa Gray.—Norwich Courier, 12th.

REMARKABLE CIRCUMSTANCE.—The bark Magellan, which arrived at New Orleans on the 25th inst., 35 days from New York, was struck by lightning while off Key West. The ship passed into the hold, along one of the chains, making a large hole in the deck. At the time the incident happened, the weather was remarkably clear, when a little cloud came up, passed over the vessel, discharging a single bolt and disappeared into the air. At first it was supposed that the bark was set on fire, from the smoke that broke out of the hatchway, but the captain declared that the fire was not on the ship, but on the deck, and that it discharged itself into the air, through the deck. No injury was done beyond the tearing of a little paper and the breaking of a quantity of glass.

HOW IT WORKS.—There has been an increase of revenue at the Worcester Post office under the new law, which extends the expectations of the new revenue friends of the post postage system. The net income to the department during the last two quarters, exceeds that during the corresponding quarters in 1845 by the sum of \$506,32.—Springfield Sentinel.

BALLOON ASCENSION.—Mr. Wise made his 63d aerial voyage at Buffalo, Friday, at 4 o'clock. The wind carried him over the Lake, and at 4 o'clock 35 minutes he landed in the water, and was towed ashore by the jawl of a brig.

WESTERN COMMERCIAL.—It is stated in the St. Louis Era that there are 1190 steamboats engaged on the waters of the Mississippi, and that the aggregate of \$16,000,000, employing 40,000 men, and running at an expense of \$32,700,000; that these boats are capable of carrying, annually, 10,000,000 tons of freight; and that the annual value of the commerce carried by them is over \$42,000,000, or more than twice as much as that of the whole foreign commerce of the country.

CAPTURE OF A SLAYER, with more than five hundred slaves on board.—Capt. Clarkson, of the ship Woodstock, from Canton, learned at St. Helena, the large clipper ship, the "Frisco," which had captured an American brig, having "Bantah," of Portland, painted in large white letters on her stern. No colors or papers on board. On the log slate was written: "Capt. Clarkson, of the ship Woodstock, has captured the brig Bantah, of Portland, and has on board 500 slaves and 2 dead slaves. She was sent to Sierra Leone for adjudication. The Bantah was 8 days out from the coast, between Congo river and Amboussie.—J. of Com.

SHOOTING A WHALE AT LONG BRANCH.—A few days since a small boat from Burlington county discovered a whale in the breakers, while bathing at Long Branch, and the surf being high, they procured a gun forthwith and shot him. The party present succeeded in securing the carcass, which required the strength of 24 men. It weighed about 3000 pounds.

WRECK OF THE CHARLES HENRY.—The Sag Harbor Corvett, of Saturday, contains the following further particulars respecting the whaler stranded on Montauk Point:

The Charles Henry from the Falkland Islands struck on the outer bar, Wednesday, 4 o'clock A. M., rubbed over and struck on the beach at half-past 10. Her cargo consisted of 1600 whale, 50 sperm oil, and 14,000 lbs. bone. The bone has been landed, together with 700 whale; the remainder will probably be put out if the weather holds good. They are stripping the hull; the hull is bilged, and will be a total loss. Insurance \$8000, partly at the Atlantic, New York; 1200 barrels of oil are also insured.

The Charles Henry reported latter part July, near Bahama, Glenworth Castle, bound from Liverpool to Calcutta; Aug. 1th, brig Vincennes, of Portland.

BLOODY BATTLE.—The Minden Iris (Clairborne) reporting in Worcester, Mass., that it was credibly informed that morning, as the paper was going to press, that a bloody fight took place at the Dorchest Bridge, near the line of the parish, on the 22d ult. There seems to have been two parties, one of twelve or fifteen men, and the other of twenty or thirty. The two parties were armed with pistols and knives. The fight was very bloody, and resulted in the death of one man and the wounding of several others. The names of the persons concerned are not yet known.

THE SICKNESS AMONG THE EMIGRANTS.—A Quebec correspondent of the Montreal Herald, writes under date of the 2d inst., as follows: "The emigrant ship St. George has just arrived from Grosse Isle, and brings up 66 convalescent emigrants. The sickness has not abated, and the mortality is much increased. Between 30 and 40 per cent. of the emigrants are all full. I learn that 200 of the passengers of the Virginia have died since her sailing, and it is said that very few of her whole number (upwards of 300) will survive."

METEORS.—Assisted by four other observers, we were on the 10th inst. engaged in shooting stars, late evening, between 8 and 11:15 o'clock. From which we infer that the meteoric display of August 10th has recurred with undiminished numbers the present year. They were moving toward all points at the time I observed them, and they were all of the same direction.—Newburyport Herald.

A physician, in a communication to the Salem (Ms.) Register, says:

On Tuesday evening, on retiring to bed, I saw, through my chamber window, a small meteor in the N. W. shooting from E. toward the horizon in the S. W. This did not excite my curiosity, but half-past twelve I was called to drive about five miles in a N. W. direction, when I noticed in the section of the sky above the horizon, a bright meteor all shooting in the same direction, N. E. to S. W. On inquiry of the messenger who came over the same road for me, whether he saw any shooting stars, he replied, "Yes, a great many; one every minute or two in the S. E. all shooting South."

On my return, between 3 and 4 o'clock, I counted thirteen meteors in the S. E. section of the sky. Now as it cannot be supposed, occupied as my eyes were in driving, &c., that I could have seen a quarter of the number of meteors which appeared in the whole heavens during that time, and as I have reason to believe that they were as numerous, for at least six hours of the night, as they were during the time I observed them, and the destruction of one hour and a quarter, though probably less—this calculation would give 64 per hour; 64 x 6 = 384. A sprinkling of meteors not unworthy the notice of the curious.

A letter in the Picayune from the capital, dated 29th July, says that Santa Anna is safe. Dictator—Congress can do nothing, because there is no quorum present—the government is seeking a closer union with European powers—and with this view, has given orders for the liquidation of the claims of the United States.

About 500 men were at Vera Cruz when the Fashion left, expecting to leave in a few days for the army, under General Wilson. The deaths at Vera Cruz, of vomit, from the 15th to the 31st of July, were 21st ult., with correspondence from Mexico to the 29th of July, and from Puebla to the 30th.

The Mary Kingland had arrived at Vera Cruz from Mobile with troops, and the Telegraph and New Orleans from this port.

The courier of the British legation arrived at Vera Cruz on the 21st ult., with correspondence from Mexico to the 29th of July, and from Puebla to the 30th.

Our letters from Vera Cruz differ somewhat from those of the Picayune, in regard to the probable movements of Gen. Scott. They represent the chances of peace in a more favorable light than Mr. K. and think the resistance to our advance will be almost nominal. Mr. Kendall thinks differently and gives us the following:

In Mexico every thing was at sixes and sevens. Congress had referred Mr. Bachman's letter back to the Executive, and thrown upon him the responsibility of the war. About 20,000 men are collected for the defense of the city, but the peace party in the town is yet strong and increasing, and they have no faith in their generals.

Gen. Pierce, with his train and convey, had arrived at Puebla on the 21st ult., and was met by the disappointed Gen. Smith's brigade from Puebla to meet him. It will be seen that Mr. Kendall believes Gen. Scott would advance the first week in August upon Mexico, and that there would be the severest fighting in the history of the country.

The Sun of Anaheim gives the following account of an encounter between Gen. Pierce's train and the guerrillas. It must be regarded as a rumor, says our correspondent, and so says the Sun.

A respectable person of the city has informed us that a letter has been received yesterday morning by a citizen of this place, from a guerrilla chief, stating that the guerrillas, about 600 in number, at the time the train commanded by Gen. Pierce, near the National Bridge. The letter says the Americans approached under the fire of the Mexicans until they arrived within a hundred yards of them, when the guerrillas opened a deadly fire upon them, forcing them to retreat.

The Mexicans were retreating, the American cavalry rushed on them, sword in hand, and killed about one hundred Mexicans. The position of the guerrillas was such that they could not be found in the country. The Americans passed the bridge after this successful engagement.

A gentleman who conversed with Santa Anna at the residence of July—was told this on the best authority in Vera Cruz—found him in favor of negotiating, but dreading to assume the responsibility. Gen. Valencia had arrived at the capital with 4000 men from San Luis.

Two letters from Lieut. Whipple are published in the papers. He is treated kindly as a prisoner of war, and expects shortly to be exchanged. Governor Soto has him in charge, to whom Gen. Wilson has written, thanking him for his civilities.

The American troops evacuated Tabasco on the 30th of July, and returned to the city of the Tabasco, in consequence of the severe sickness which prevailed among them, till the sickly season shall have passed.

Everything was taken on board and the evacuation was effected without molestation from the enemy, who was in considerable force outside. The defenses were all destroyed when the place was first occupied about six weeks since.

Gen. Com. on board, with the bomb ship Emma, and the steamer Scout, and the gunboat Bonita, were left at Frontera, a few miles from the mouth of the river, (it being a healthy location,) to take charge of the custom house there, and guard the passage leading to the capital.

THE U. S. steamer Mississippi, Com. Perry, arrived yesterday at Lizardo, bringing with him the steamer Scorpion, Spitfire, and Vixen.

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New Theological Books. ILLUSTRATIONS OF THE HOLY SCRIPTURES, edited by Rev. G. Bush. Companion to the Bible. Smiley's Scripture Geography, with map. Smiley's Theological Dictionary, (new edition). Bridg's Exposition of the Prophecies, by C. A. Christian Ministry. Carnis' Life of Simon.

Valuable Theological Works. VITAL CHRISTIANITY—Essays and Discourses on the Principles of Man and the Religion of God, by Alexander Vines, D. D. Translated, with an Introduction by Rev. Robert Turnbull. The Christian's Daily Treasury. A Religious Exercise for every day in the year, by Ebenezer Temple, Rockford, Essex.

The Christian's Manual of Ecclesiastical Principles, Doctrines, and Discipline; presenting a systematic view of the Principles, Doctrines, and Practices of Christian Churches, as taught in the Scriptures, by Wm. Crowell, with an Introductory Essay by Henry J. Ripley, D. D.

The Young Pastor's Guide, or Lectures on Pastoral Duties, by Enoch Pond, D. D. The Great Teacher, Characteristics of our Lord's Ministry, by John Harris, D. D. The Sacred Philosophy of the Seasons; illustrating the Philosophy of God in the phenomena of the year, by Henry Duncan, D. D.

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News of the Week.

MURDER.—We learn that in Bristol, on Thursday, a boy about ten years of age, immediately after being reproved by an uncle with whom he was living, for some misconduct, went into the house and bringing a loaded gun, deliberately shot him—the whole charge taking effect in the head and face—killing the man almost instantly. The names, our informant did not remember.—New-Haven Register, Saturday.

The gentlemen from Illinois, Messrs. Campbell and Pratt, members of the Convention from Jo Daviess county, having been arrested in this city, on information that they were about to engage in a duelling party under bonds of \$1000 each, to keep the peace, and to appear at the next term of the Criminal Court.—St. Louis Rep.

No papers were received at Richmond to-day from points south of Charleston. I am again indebted to Mr. Hall for the mail agency for the Picayune of the 9th inst., containing further details but no later arrivals of news from Vera Cruz and Puebla.

The Picayune's advices from Vera Cruz differ from those from Puebla, and are decidedly more favorable. The impressions prevailing at Vera Cruz, the Picayune's correspondents say, are derived very much from the English, who are aware of the sickness making by their minister to bring about negotiations for peace and prevent the capital from falling into our hands.

THE FARMER, CONTRACTOR, &c. WANTED.—The advertiser wishes to contract with a few industrious active men to superintend the clearing of Wild Land, and the erection of Log Houses. Each contractor would be provided with a band of stout Emigrant laborers under him.

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Married.

In Suffolk, on the 12th inst. by Rev. D. Ties, Rev. Samuel Haskell, of Rockford, Ill., and Miss Elizabeth H. Granger, of Rockford, Ill.

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Died.

In this town, on the morning of the 16th inst. Mrs. Anna Hillyer, widow of Dr. Horace Hillyer, of Granby, aged 73.

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Church Member's Manual.

THE CHURCH MEMBER'S MANUAL, containing a systematic view of the principles, doctrines, and practices of Christian churches, as taught in the Scriptures, by William Crowell, with an Introductory Essay, by Henry J. Ripley, D. D., Newton Theological Institution.

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